

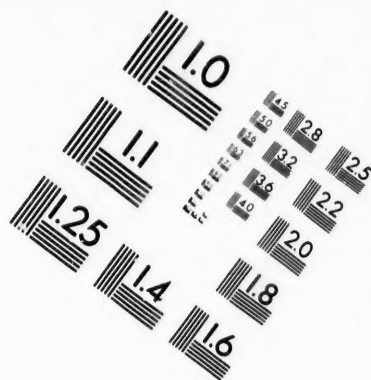
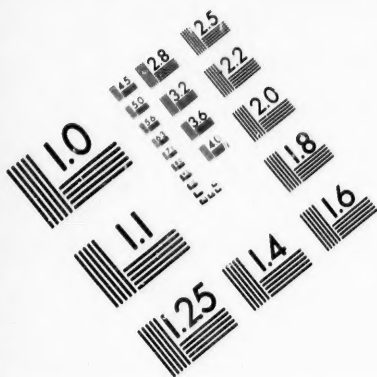
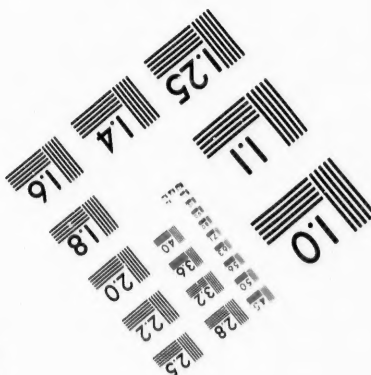
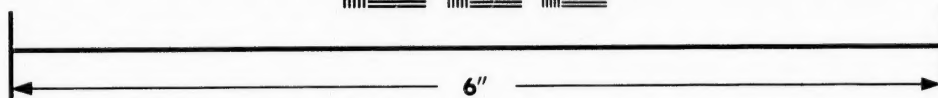
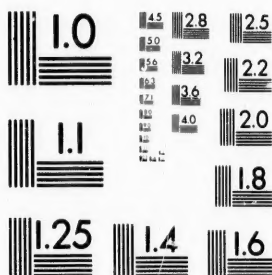


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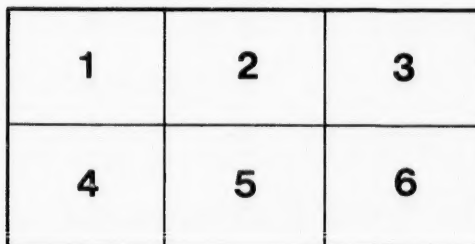
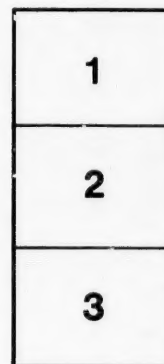
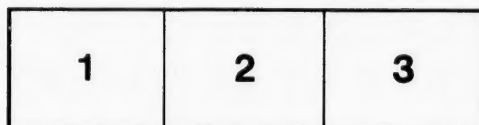
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Patmos Catechism

OF THE

BOOK OF REVELATION.

BY

REV. DR. OWEN, R. D.

RECTOR OF LUNenburg, N. S., CANADA.

I see the heavens opened, and the Son of Man standing on the right hand of God.—Acts vii., 56.

Halifax, N. S., Canada:

MACGREGOR & KNIGHT,

GRANVILLE STREET.

1883.

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PATMOS CATECHISM

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ON THE

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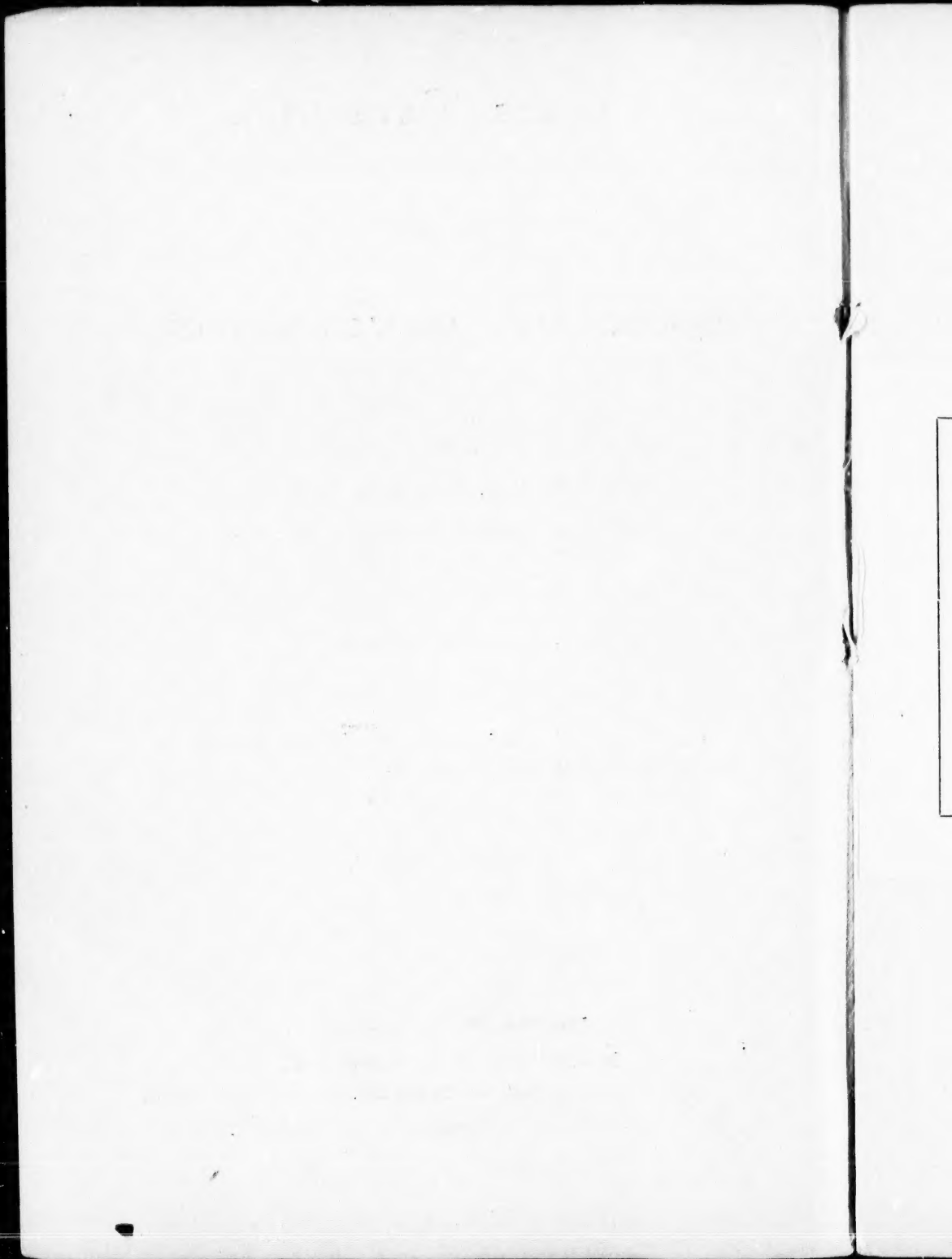
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THIS
CATECHISM,

ERRATA.

PAGE.

15.—For Psalm xiv., read xlv.

21.—For Isaiah lxi., read lxvi.

32.—For Ezek. xxxiii. and xxxiv., read xxxviii. and
xxxix.

34.—For *platsia*, read *plateia*.

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at Ottawa, 1883, by Rev. Dr. Owen.



THIS
CATECHISM,
FIRST SUGGESTED TO ME BY MY
BIBLE CLASS,
IS
AFFECTIONATELY DEDICATED
TO
The Bible Classes
OF
Christ's Flock,
BY
THE AUTHOR.

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The Apocalypse is the noble and grand conclusion of Holy Writ; the crown of Canonical literature; as a Sacred Book calculated, we might say, more for the readers of the last times than for the readers of the Middle Ages, or of any intermediate time whatsoever.

LANGE.

When rightly used the Apocalypse is a Book full of blessed instruction. Whatever the date of writing, the lessons to us are the same.

CANON FARRAR.

The Apocalypse is one of the noblest Poems, as well as sublimest Prophecies, that have ever been given to the world.

BISHOP WORDSWORTH.

PREFACE.

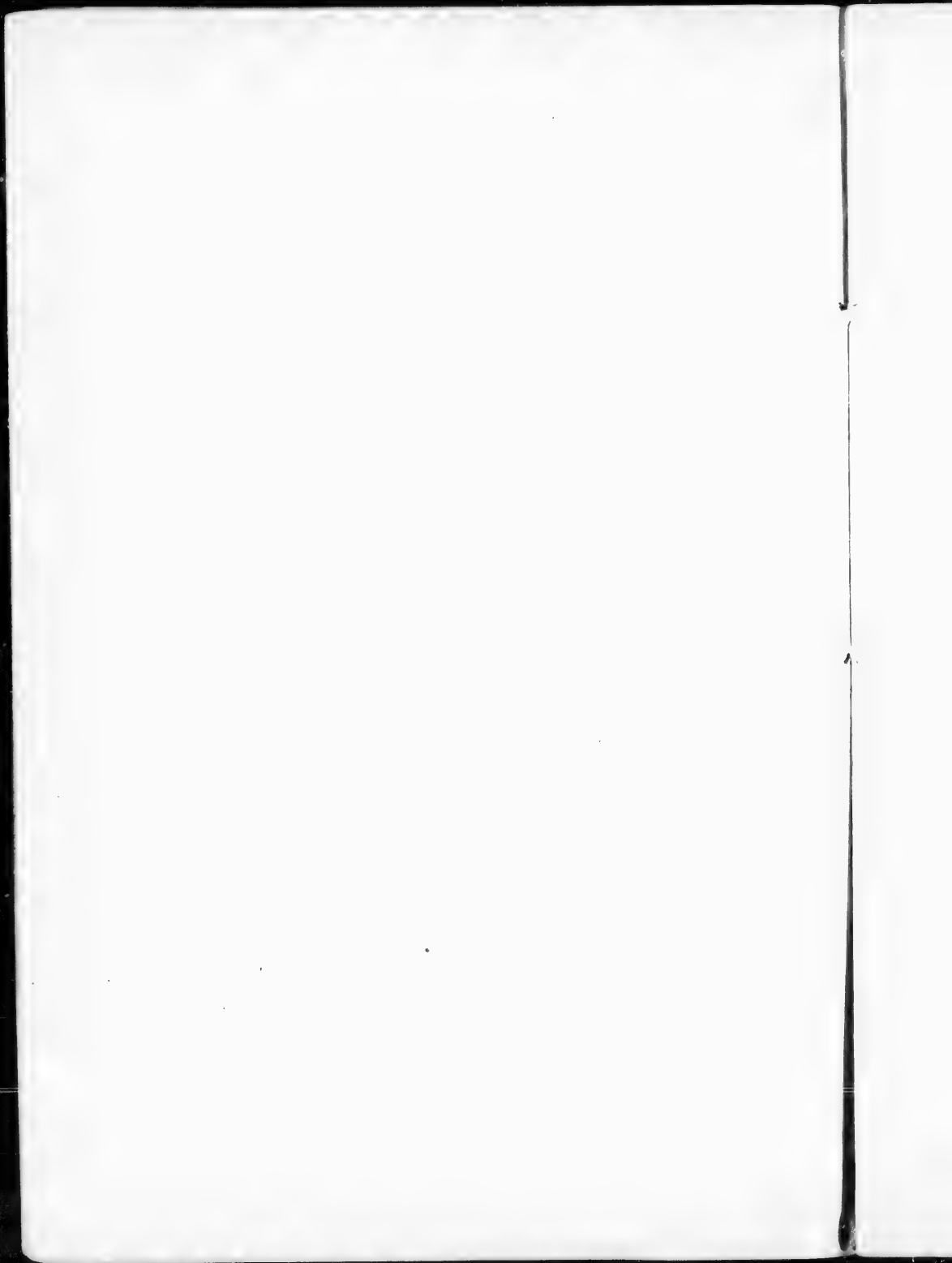
In the Gospel of St. John we read the life of Christ; a Man conversing with men; humble, poor, weak and suffering. We behold a Sacrifice ready to be offered, and a Man appointed to sorrows and death.

But in the Revelation of St. John, we have the Gospel of Christ now raised from the dead. He speaks and acts as having conquered the grave, and triumphed over death and hell, as entered into the place of His glory; angels, principalities, and powers, being made subject unto him, and exercising the Supreme Universal Power He has received from the Father over all things in Heaven and earth, as our Saviour, for the protection of His Church, and for the happiness of His faithful servants in the end.

BOSSUET,

Bishop of Meaux, in France,

A. D. 1700.



INTRODUCTION.

Q. Who wrote the Book of Revelation?

A. St. John, Apostle and Evangelist.

Q. At what date?

A. About A. D. 68, or 96.

Q. In the Reign of what Roman Emperor?

A. Nero, or Domitian.

Q. What is the design of the Book?

A. (1.)—To reveal Christ.—“The testimony of Jesus is the spirit of *this* prophecy.” Greek Text, as in ch. i., 3; xix., 10.

(2.) To give a prophetic view of the Christian Church till its consummation in glory.

Q. How are these designs represented to us?

A. In dramatic symbols.

Q. How were they presented to St. John?

A. By visions, in the Isle of Patmos.

Q. Where is Patmos?

A. Near the N. E. angle of the Mediterranean Sea.

Q. How far from Jerusalem?

A. Five hundred miles to the N. W. of it.

Q. By what other name is the Book known?

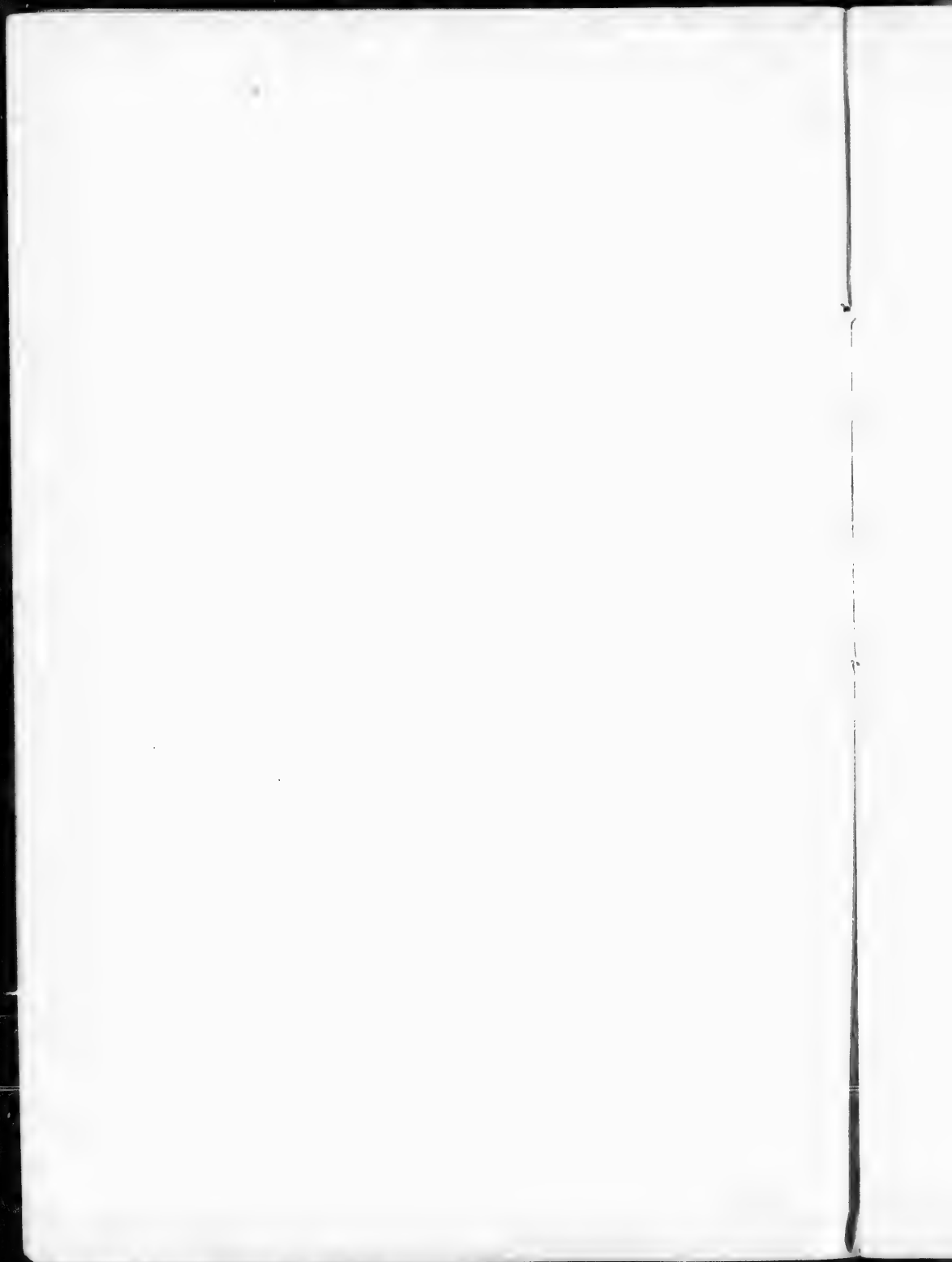
A. As the Apocalypse—the Greek word for Revelation.

Q. When written, to whom was it sent?

A. To the angels, or chief ministers, of the Seven Churches of Asia.

Q. For whom is the Book sent by Christ, and the Holy Spirit?

A. To every creature. “He that hath an ear, let him hear. Whosoever will, let him take.” Like the sunshine and rain, to good and bad, alike freely.



PATMOS CATECHISM.

REVELATION, CHAP. I.

Q. Who was truly the Inspirer of this Book?

A. God the Father.

Q. To whom did God give it?

A. To Jesus Christ.

Q. For what purpose?

A. To shew unto His servants.—*See ch. iv. 1, 2.*

Q. What are we to understand here by the word
“shew”?

A. To reveal to the eye, as speech reveals to the ear. The Book is therefore dramatic.

Q. By whom did Christ send His Revelation to St. John?

A. He sent and signified it to him by His angel.

Q. What does the word “signify” mean?

A. To convey information by signs or signals.

Q. Whom are we to consider Christ’s Angel to be?

A. The Holy Spirit.

Q. Why?

A. Because Christ had said (John, xvi, 7), “I will send Him unto you.”

Q. And what further?

A. “He will show you things to come.”—*Ver. 13.*

Q. Have you any further evidence of it?

A. Yes, in the words at the close of each epistle: "Hear what the Spirit saith unto the churches."

Q. Why does St. John say, "Blessed is he that readeth, and they that hear?"

A. The blessing is to the faithful messenger, and the faithful people.—*Neh. viii, 1-8.*

Q. What is the meaning of Alpha and Omega?

A. They are the first and last letters of the Greek alphabet, and signify: Before Me was none other God, neither shall there be after Me. I am All in All.

Q. Where were the seven Churches?

A. In Asia Minor, near Patmos.

Q. Where in this chapter is Christ shewn to be King?

A. In the 5th verse,—“The Prince of the Kings of the earth.”

Q. Where as High Priest?

A. In verse 13, clothed with the High Priest's long garment and golden girdle.

Q. Why are the seven churches called “candlesticks?”

A. Because they are designed to receive and impart light.

Q. Why are they said to be golden?

A. To shew their value in the sight of God.—*Zech. iv., 11-14.*

Q. What does the Glorified Saviour make His people to become?

A. Kings and priests unto God His Father.

REVELATION, CHAP. II.

Q. In what are the Epistles to the Churches alike?

A. They begin and end with the same words.

Q. With what words do they open?

A. "These things saith He; I know thy works."

Q. With what words do they close?

A. "To him that overcometh:" and "He that hath an ear."

Q. In what do they differ?

A. In the first three epistles, the words "He that hath an ear" precedes the words, "to him that overcometh."

Q. What order is observed in the other epistles?

A. The order of these words is reversed. The promise takes precedence of the command.

Q. What doctrines did the Nicolaitanes teach?

A. Much like those taught by Balaam.—*Numbers xxxi, 16, and 2 Peter ii, 15.*

Q. What do the names Nicolas and Balaam signify?

A. Both mean, Conqueror of the people.

Q. What are "the depths of Satan?"

A. Pretensions to deeper knowledge than others possessed. Pretenders to knowledge falsely so called.

Q. What is "the Morning Star?"

A. Probably Christ Himself, as in chap. xxii, 16.

"I came to Jesus, and I found
In Him my Star, my Sun."

REVELATION, CHAP. III.

Q. Are the seven Epistles addressed to the seven Churches exclusively?

A. They are addressed also to every one that hath an ear to hear.

Q. What is meant in the Apocalypse by "the book of life?"

A. The Book of Christ's life. In the Greek it is "the Book of *the* Life, *i. e.*, of the Lamb," the definite article being prefixed to each noun.

Q. What comfort does this convey to us?

A. In chap. xx., 12, the life of the Lamb is placed beside the life of the sinner, and saves by the contact.

Q. What encouragement may we derive from the words, "He that overcometh?"

A. That the Glorified Saviour watches for our victories more than for our faults.

Q. What probable allusion is there in the word "pillar," when Christ says, "he shall go no more out?"

A. To the pillars Jachin and Boaz, which were carried to Babylon when the temple was taken.

Q. To what does the hidden manna refer; ch. ii, 17?

A. To the golden pot of manna.—*Heb. ix., 4.*

Q. How was Christ "the beginning of the Creation of God?"

A. 1. As its Author.—*John i, 2.* 2. As its Head.—*Heb. i, 3.*

Q. Does any of His Names imply this?

A. His name, Jesus, signifies Je-Hoshea, Joshua, Jehovah the Saviour; therefore the Author, Beginner, and Head of the Creation of God.

REVELATION, CHAP IV.

Q. Whom do the Jasper and the Sardine Stone symbolize?

A. God and the Lamb, in One.

Q. What is the color of the Sardine?

A. Flame-color, the devouring fire.—*Isaiah xxxiii., 14.*

Q. What is the color of the Jasper?

A. Sea-green, yet clear as crystal; Christ the Mediator.

Q. What is the hue of the Emerald?

A. Light green: the glory and the brightness round about.

Q. Who are the twenty-four crowned Elders?

A. The twelve Patriarchs and the twelve Apostles.

Q. Where are they named in this Book?

A. In chap. xxi., 12, 14.

Q. Show one grand distinction between them?

A. Christ descended from the Patriarchs, and the Apostles came from Christ. His Person unites both in one Church or Body.

Q. What symbolic beings are the four beasts?

A. The four cherubim, leaders of the heavenly worship, and of the ten thousand times ten thousand angels.

Q. How should the word rendered "beasts" be translated?

A. "Beings." The Greek term, *zoā* is from the verb *zao*, *sum*, to be.

Q. What is symbolized by the sea of glass before the throne?

A. The perfect Justice and brightness surrounding God's Throne. The solar splendor.

REVELATION, CHAP. V.

Q. Of what form were ancient books?

A. They were sheets or scrolls of parchment, as referred to.—*2 Tim. iv., 13; Rev. vi., 14.*

Q. How were they fastened?

A. By sealed strings on the outside.

Q. Of what was the lion a symbol?

A. Of Royalty and Strength.

Q. How was Christ the Root of David?

A. "There shall come forth a Rod from the stem of Jesse, and a branch shall grow out of his roots."—*Is. xi., 1.*

Q. How does St. John, in verse 6, symbolise Christ as slain, yet glorified?

A. As He was seen by the Apostles after His resurrection (*John xx., 20*) but is here visibly glorified with the symbols of Omnipotence, Omniscience, and Omnipresence.

Q. Of what are horns and eyes symbolical?

A. Of power and knowledge.

Q. Of what is the number seven the symbol?

A. Of completeness and perfection.

Q. Why?

A. Three is the symbolic numeral of Godhead; Four, of the Universe. Seven therefore comprehends all being.

Q. How should verse 11 be translated?

A. Hundreds of millions, and thousands of thousands.

REVELATION, CHAP. VI.

Q. Who was the Rider on the white horse?

A. Jesus Christ as Conqueror over death and hell.

Q. Of what was a white horse the symbol?

A. It was the Roman emblem of victory.

Q. What does the bow out of its case denote?

A. Further warfare.—*Habakkuk iii.*, 9-11.

Q. In what does the bow differ from the sword?

A. It smites at a distance. "The King's arrows
(His words) are very sharp."—*Psa. xiv.*, 5.

Q. What does the red horse indicate?

A. War and bloodshed.

Q. And what do the black and pale horse denote?

A. Famine, pestilence, and death. The red horse denoted anger against the Jews; the two last against the Roman Empire.

Q. Who are meant by the souls under the Golden Altar?

A. Persecuted and supplicating Christians in the Catacombs of Rome.

Q. Of what is the Golden Altar a figure?

A. Of the Intercession of the Great High Priest before the throne of God.

Q. What is symbolized by the Sixth Seal?

A. The dissolution of Roman paganism and magistry, by the conversion of Constantine.

Q. What period of time do the first Six Seals occupy?

A. From A.D., 33, to A.D., 325.

REVELATION, CHAP. VII.

Q. Who was the Angel ascending from the East?

A. Jesus Christ, the Lord of Angels.

Q. Of what is Sealing the Symbol?

A. Of security, secrecy, and completeness.

Q. Who is meant by the Sealed of Israel?

A. The Bride of the Lamb; a Jewish Prince must espouse a Jewish Bride.

Q. And who by the great multitude?

A. The Gentiles redeemed out of the great tribulation, forming with the Bride one Church and household.

Q. Whom then may we consider as described in chapter vii.?

A. The Christian Church brought out of the various persecutions, from Pentecost to Constantine.

Q. How is this period described in ver. 14?

A. As *the* great tribulation, the Greek Text having the definite article.

Q. Whose name is omitted from this enumeration of the twelve tribes, and whose is inserted?

A. The tribe of Dan is omitted, and the name of Joseph is inserted.

Q. What tribe is first named, and for what reason?

A. The Tribe of Judah, because it was the Royal Tribe, and because our Lord sprung out of it. The Royal Lion came from the Royal Tribe. So the Jasper is first, xxi., 19, because it was used as an emblem of Christ, the Mediator, iv., 3.

REVELATION, CHAP. VIII.

Q. At the opening of the Seventh Seal there was silence in Heaven ; what caused it ?

A. The heavenly music ceased.

Q. Who were the Seven Angels standing before the throne ?

A. The Seraphim, leaders in active service. Gabriel was one of them.—*Luke i., 19.**

Q. Who was the Angel standing at the Golden Altar ?

A. The Lord Jesus Christ.

Q. What is symbolized by the golden censer being emptied upon the earth ?

A. That the time for hearing intercession was over, and the season of judgment had come. The angels therefore prepared themselves to sound.

Q. What occurred on the sounding of the first four trumpets ?

A. The invasion of the Western Roman Empire by the terrible Northern nations. Hail symbolized invasion from the north.

Q. Who are signified by the Earth, the Sea, the Waters, and the Sun ?

A. The Western Empire, the islands and coasts, the river districts, and the Imperial Government.

Q. Who are meant by the trees and grass ?

A. Men of eminence, and those of humble rank. The mountain, star, and wormwood, symbolize fierce military leaders and heretical teachers.

The period of the first four trumpets reaches from A. D., 410, to A. D., 476, the fall of the Western Empire.

*Some other of their names may be Michael, Abdiel, Raphael, and Uriel.

REVELATION, CHAP. IX.

Q. By what name are the last three trumpets known?

A. As the three woe trumpets.

Q. Who is meant by the star fallen from heaven?

A. Mahomet, his religion and empire.

Q. What was symbolized by the smoke rising out of the pit?

A. Prevalence of ignorance, error and wickedness, obscuring the light of divine truth.

Q. What was meant by locusts out of the smoke?

A. Saracen cavalry. The Saracens and Locusts both came from Arabia.

Q. Who are the men not having the Seal of God in their foreheads?

A. Corrupt and idolatrous Christians. They had forfeited their baptism.

Q. What is signified in ver. 8 by hair as the hair of women?

A. The horse-hair standards of the pachas. Teeth like teeth of lions were the horns of their crescent standards.

Q. What is the meaning of Abaddon and Apollyon?

A. Destroyer.

Q. Out of their mouths issued forth smoke, fire, and brimstone. What may these refer to?

A. Firearms and gunpowder. Thus their power was in their firearms, and in their military banners.

The Fifth and Sixth trumpets occupy from A. D., 622, to A. D., 713.

REVELATION, CHAP. X.

Q. How does this chapter symbolize Jesus Christ?

A. He holds in His hand the last scroll of the opened book, and He speaks as the Lion of the tribe of Judah.

Q. "That there should be time no longer;" how should these words be translated?

A. "The time (for fulfilling these mysteries of God) *is not yet.*"

Q. What was the little book in the Angel's hand?

A. The yet unfulfilled portion of the opened volume.

Q. Where does St. Paul refer to the Seventh Trumpet?

A. In 1st Cor. xv., 52; *at the last trump.*

Q. What period of time does the Seventh Trumpet comprise?

A. It coincides in time with the Seven Vials, just as the Seventh Seal comprised the Seven Trumpets.

Q. What results from this remarkable arrangement?

A. That the Seventh Seal, Trumpet, and Vial terminate together.

Q. What is signified by "eating" the little book?

A. Careful meditation upon it.—*Jer. xv., 16.*

Q. And what by the terms "sweet" and "bitter"?

A. That some of the predictions would be joyous; others distressing.

REVELATION, CHAP. XI.

Q. What ancient prophet is referred to in ver. 1?

A. The prophet Zechariah, ch. ii., 1-5.

Q. How many series of 1260 years each are symbolized in this and the two following chapters?

A. There are Four Series, the Treading, Witnessing, Wilderness, and Blaspheming periods.

Q. Are these Four Series successive or coeval?

A. They are coeval.

Q. Can you further describe this Fourfold Series?

1. Jerusalem is trodden down of the Gentiles.

2. The two witnesses prophesy.

3. The woman clothed with the sun is in the wilderness.

4. The two beasts have great power, and blaspheme, xiii., 5.

Q. To what Gentile ruler is Jerusalem now subject?

A. The Sultan of Turkey.

Q. Who are the two witnesses?

A. A succession of faithful teachers.

Q. What great city is meant by Sodom and Egypt?

A. The Roman Empire, of which Jerusalem formed part.

Q. How did the tenth part of the city fall?

A. Britain, one of the ten kingdoms, fell away from Rome.—*See xvi. 19.*

REVELATION, CHAP. XII.

Q. Who is meant here by "the woman clothed with the sun?"

A. The Church has put on Christ, as Christ, ch. xix., 17, has put on God.

Q. And what by the moon and the twelve Apostles?

A. Having sublunary things in subjection, and governed by the doctrine of the Apostles.

Q. What are we to understand by her "travailing in birth?"

A. The Church longing for the conversion of the world to God.—*Is. lxi.*, 7, 8.

Q. What is denoted by the great red dragon?

A. Satan with the attributes of the world-power, as specially represented by the Roman Empire.

Q. And by the seven heads and ten hours?

A. The City of Rome with her seven successive forms of Government, and her Empire divided into ten kingdoms.

Q. What were the names of the ten kingdoms?

A. Britain, Spain, France, Italy, and Austria, in the Western Empire; and Greece, Thrace, Asia Minor, Syria, and Egypt, in the Eastern Empire.

Q. How did the tail of the dragon draw the stars of heaven?

A. The princes of the world submitted to its power.

Q. "Stood before the woman;" what does this denote?

A. Roman jealousy over Christianity.

Q. What is symbolized by the man-child?

A. Both Christ and Christianity, and their predestined rule over the earth.

Q. What is intended by the woman in the wilderness?

A. The true Church's trials during the continuance of the 1260 years.

Q. How was there war in Heaven?

A. It means the struggles between Christianity and the old idolatry in the first ages of the Gospel.

Q. Who were Michael's angels?

A. Those who espoused the cause of Christianity.

Q. Who were the dragon's angels?

A. The party supporting the old idolatry.

Q. Which prevailed?

A. Christianity prevailed, and heathenism was abolished by law.

Q. Why was woe still denounced?

A. Because though idolatry was suppressed, it was not yet destroyed. The seed of the woman had not yet crushed the serpent's head.

Q. How are the time, times, and half a time to be understood?

A. As years of 360 days, a day for a year, making 1260 years.

Q. The serpent casting water out of his mouth; what does this imply?

A. Paganism encouraged the Northern invaders, in hope of subverting Christianity.

Q. Would Satan prompt this?

A. No doubt Satan expected to overwhelm the Church, when idolators overwhelmed the Empire.

Q. Did the event prove contrary to his expectations?

A. The earth helped the woman, when the conquerors embraced the Christian religion.

REVELATION, CHAP. XIII.

Q. Where was the Apostles now standing?

A. On the western shore of Patmos, looking down the Mediterranean Sea.

Q. What was the beast he saw?

A. The prophet Daniel's symbol of the fourth Empire (Daniel vii., 7, 8); dreadful, terrible, and strong.

Q. What other distinctive mark had it?

A. It had a mouth speaking great things.

Q. What blasphemous titles did the rulers of Rome take to themselves?

A. They styled themselves *divi*, God upon earth; vice-God.

Q. What are we to understand by the leopard, the lion, and the bear?

A. Craft, strength, and cruelty. They were symbols of the first three world-empires, absorbed into the fourth.—*Daniel vii., 4-6.*

Q. What was the deadly wound inflicted on one head of the beast?

A. The Emperor becoming Christian.

Q. What is signified by the healing of the deadly wound?

A. A Bishop, and Prophet self-styled, sitting on the thrones of Cæsar and Constantine.

Q. In ver. 13, of what is Heaven the symbol?

A. Of the ecclesiastical power.

Q. Of what is the earth here the emblem?

A. The Roman Empire.

Q. What was the fire coming down from Heaven?

A. Interdicts, and excommunications.

Q. What was the beast with the ten crowned horns?

A. The Roman Empire as divided into ten kingdoms.

Q. What was the beast with the two horns like a lamb?

A. The Roman Empire now become ecclesiastical as well as civil.

Q. How did the beast in its new form exercise the same power as before?

A. By despotism and persecution it became the image of its predecessor.

Q. Why did it profess to work signs and wonders?

A. In order to increase its wealth and influence.

Q. What are we to understand by the apocalyptic, symbol 666?

A. It is the numerical symbol of earth power.

Q. Can you illustrate and prove this?

A. When Solomon, in his heart, began to depart from God, he multiplied to himself a yearly revenue of 666 talents of gold, beside wives and horses, (2 Chron. ix., 13; Deut. xvii., 14-20), all of which were forbidden by God, the true King of Israel.

Q. Describe in Scripture language the man whose number or mark is 666?

A. See Psalm xlix., 20.

Q. What good quality had Solomon before his fall?

A. A wise and understanding heart.

Q. How did he regard himself in the presence of God?

A. He said, "I am but a little child."

Q. What does Jesus, a Greater than Solomon, say of this?

A. Of such is the Kingdom of God.—Solomon fell from this Divine symbol to the earth-brand.—See *Ecclesiastes*.

REVELATION, CHAP. XIV.

Q. What pleasing change now appears at this stage of the grand rehearsal?

A. We see the Church entering on a career of unbroken conquest.

Q. How should we read the first verse?

A. "I looked, and lo! *the* Lamb was still standing on the Mount Zion," referring back to ch. vii., 9.

Q. Why could no man beside the 144,000 learn their song?

A. They alone had a twofold relation to the Lamb, 1st, as Israelites; 2ndly, as Christians. They were to Him both parent and child.

Q. How are they said to be virgins?

A. As being pure from idol-worship, which was a breach of the marriage relation between God and Israel.

Q. And how are they said to be first fruits?

A. They were the earnest and assurance of a fuller harvest yet to come.

Q. Who are the three angels referred to in verses 6, 8, and 9 of this chapter?

A. The Reformation angels or leaders that appeared between A.D., 1300, and 1550.

Q. What is meant by the harvest and vintage?

A. The judgments of God on the followers and adherents of the beast; or rather, the harvest is a symbol of Christ gathering in His ripe wheat; the vintage is a symbol of His wrath.—*Is. lxiii., 1-6.*

REVELATION, CHAP. XV.

Q. What are we to understand by the sea of glass mingled with fire?

A. The solar splendor (iv. 6) surrounding the throne of God, shewing signs of His fiery displeasure as at Sinai,—“The waves flash flame.”

Q. How then could the victors stand near the sea of glass?

A. Isaiah says, “the upright can dwell with the everlasting burnings.”—*Ch. xxxiii., 14, 15.*

Q. What does the prophet further say?

A. They dwell on the heights: and St. John here says,—“They sing”; ver. 3.

Q. To whom does the Apostles liken them?

A. To Israel, saved and rejoicing after having passed through the sea.

Q. In ver. 5 the word “looked” occurs for the last time in the Bible; contrast this with its first occurrence?—*Gen. vi., 12.*

A. In Genesis, God looked upon the earth, and behold, it was corrupt. Here, man looks into Heaven, and the Holiest Place is seen open to all, through the Lamb on the throne.

Q. What do the pure linen and golden girdle of the seven angels symbolize?

A. Their righteous and ever-ready service.

Q. What was the form of the golden vials?

A. They were cups of gold containing burning incense from the golden altar, affixed to golden saucers by which they were held.

REVELATION, CHAP. XVI.

Q. How may the Seven Last Plagues be interpreted?

A. As a succession of judgments, like the plagues of Egypt, by which the empire of the Fourth Beast will be utterly desolated, as Egypt was.

Q. What do the plagues signify and mark?

A. The stages in the destruction of the anti-Christian powers. They are limited to the Fourth world-empire.

Q. To what symbol does the congealed blood seem to refer?

A. To Exod. vii., 20, 21 :—"All the waters were turned into blood,"—implying great mortality.

Q. What is betokened by the Third Vial?

A. Great slaughter.

Q. What is denoted by the Fourth Vial?

A. Intense heat, producing famine and pestilential disorders.

Q. What does the Fifth Vial indicate?

A. Judgments on the throne of the Western Empire.

Q. And the Sixth Vial; what does that portend?

A. Judgments on the Turkish Empire.

Q. What is symbolized by the drying up of the River Euphrates?

A. Loss of power and population in the nation dwelling there.

Q. What has lately been said respecting this?

A. That Turkey is dying out for want of Turks.

Q. Who are the Kings of the East?

A. The Israelites and Jews, to whom God has promised dominion.

Q. Who are meant by the three unclean spirits like frogs?

A. Emissaries of the three powers making a united and last effort to excite a religious war.

Q. Is the time here predicted near at hand?

A. It is thought by many that we are living in the Sixth Vial, and the signs of the times strengthen this conviction.

Q. What may we understand by Armageddon?

A. The vale of Megiddo, near Carmel and Esdraelon, the battle-ground of Palestine.

Q. What is meant by the Seventh Vial being poured out upon the air?

A. The air is thought to be the seat of Satan's earth-power, since he is called the prince of the power of the air.—*Eph. ii., 2: vi., 12.*

Q. What does this imply?

A. That Satan's cause within the dominion of the beast will be completely crushed, according to the first promise.—*Gen. iii., 15.*

Q. What is meant by "the cities of the nations fell?"

A. They fell from their allegiance to the First Beast and his dominion.—*See xi., 18.*

Q. What are symbolized by the mountains and islands?

A. The greater and lesser Provinces and States.

Q. Were hailstones of a hundred-weight ever known?

A. Meteoric stones heavier than this have been known to fall in various places.

The Seven Vials reach from A. D., 988, to A. D., 2016.

REVELATION, CHAP. XVII.

Q. What is sometimes meant by fornication in the language of Scripture ?

A. Idolatry.

Q. How may this chapter be regarded ?

A. As a kind of parenthesis to shew more plainly what was meant by Great Babylon.

Q. What did the woman sitting on the beast symbolize ?

A. A church or city directing and governing the Empire.

Q. What are intended by the purple and scarlet, and by the golden cup ?

A. Magnificent vestments and alluring arts, to incite men to idolatry.

Q. What did St. John wonder at ?

A. That a Christian City should prove another Babylon in idolatry and cruelty.

Q. What are referred to in verses 10 and 11 ?

A. The seven different forms of Roman government.

Q. What is implied in verse 18 ?

A. That the ten kingdoms supporting ecclesiastical tyranny, both Mahometan and Roman, will at length hate, strip, and finally destroy it.

Q. What words of God are probably referred to in verse 17 ?

A. Daniel vii., 25, 26.

Q. What city has reigned over the Kings of the earth, (ver. 18), and far exceeded in the arts of government all the kingdoms both of ancient and modern times ?

A. The City of Rome. Her name means Strength. One of her old names was Valentia.

REVELATION, CHAP. XVIII.

Q. As we approach the close of this great drama, how may we describe the scenery?

A. As Imperial and Oriental, surpassing the splendor of the East.

Q. How may we describe the style employed?

A. As sublime and highly figurative.

Q. Whose imagery does it bring before us?

A. That of Isaiah, Jeremiah, and Ezekiel, such as they employed to foretell the doom of ancient Babylon and Tyre.

Q. What ancient prophecies do the lamentations, in ver. 9, seem to remind us of?

A. Those of Ezekiel xxvi., and xxvii.; and verse 21 of this chapter, like Jer. li., 63, 64.

Q. What may we particularly notice in vers. 12 and 13?

A. A gradation from one article of traffic to another, till it rises to the bodies (marg.) and the souls of men.

Q. What are we to infer from what is said in ver. 23, respecting no more marriages?

A. That as marriages, by which cities are peopled, are to be no more at all in her, the Imperial City must become desolate, and remain a wilderness, as before described in chap. xvii., 3.

REVELATION, CHAP. XIX.

Q. How is the heavenly host introduced to us in this chapter?

A. As a chorus or choir, praising God for His glorious protection, and His righteous judgments.

Q. Was this grand anthem in response to a command?

A. It was; chapter xviii., 20.

Q. Is there anything worthy of special notice in the Hebrew word, Alleluiah, beginning the anthem?

A. There is; it seems to indicate that the Hebrew Bride is leading the joyous music.

Q. Of what does the ascending smoke remind us?

A. Of the ruin of Sodom and Gomorrah.—*Gen. xix.*, 28.

Q. Where is the Church likened unto a bride?

A. 2 Cor. xi., 2.

Q. "The testimony of Jesus is the spirit of prophecy"; how should these words be rendered?

A. "Of *this* prophecy," as in chap. i., 3.

Q. Whom does the Rider on the white horse symbolize?

A. The Lord Jesus Christ, as in chap. vi., 1, but now with victorious armies and many diadems.

Q. Who is the angel standing in the Sun?

A. Christ in God.

Q. What does the word "flesh" here mean?

A. The riches, goods, and possessions of the conquered powers.—*Matt. xxiv.*, 28.

Q. What do we learn from verses 19 to 21?

A. That all the anti-Christian powers will be conquered and destroyed. The great battle is won without a blow.

REVELATION, CHAP. XX.

Q. How is this chapter connected with chapter XIX?

A. In the latter we saw idolatry restrained; here we see in symbol the restraint laid on Satan himself.

Q. During what term is he to be restrained?

A. For 1000 years, the seventh millenary of the world, usually termed the Millenium.

Q. Is it wrong to have decided opinions on this subject?

A. Not if we form our opinions by the Word of God.

Q. Did the prophet Daniel, and our Lord Himself, thus act and speak?

A. They did.—*Dan ix., 2; Mark i., 14, 15.*

Q. Have we any other means to guide us?

A. We are commanded to observe the signs of the times, and to look for the Sign of the Son of Man in Heaven. Perhaps like Stephen.—*Acts vii., 55, 56.*

Q. What general direction have we from St. Peter?

A. To take heed to the more sure word of prophecy, as unto a light shining in a dark place.

Q. Who were Gog and Magog?

A. Fierce northern nations, descendants of Japheth.—*Ezek. xxxiii. and xxxiv.*

Q. What books were opened?

A. The Tablets of Conscience (Rom. ii., 15), and the book of the Life of the Lamb.

REVELATION, CHAP. XXI.

Q. What will follow the final overthrow of Satan?

A. The General Resurrection, the Judgment, Heaven, Hell, and Paradise.

Q. What persons constitute the Holy City and the Bride?

A. The Saints justified from sin, here contrasted with the idolatrous city which has been destroyed.

Q. "It is done"; explain these words?

A. In chapter xvi., 17, these words mean that the threat of vengeance on the enemies of God was accomplished. Here the words mean that the promises of God are now accomplished for His servants.

Q. How should you read verse 23?

A. "The Lamb is the Lamp thereof."

Q. What is the symbol in verses 24 and 26?

A. As if all the wealth of the world were collected in one city.

Q. How much is 12,000 furlongs?

A. 1500 miles.

Q. Why need the city be 1500 miles high?

A. That, standing on the heights of Zion, it may be visible over Paradise. The city of Quito is 10,000 feet high.

Q. What type is fulfilled in verse 3?

A. God in Christ is our Eternal Shechinah.

Q. To whom alone are the blessings of this chapter promised?

A. To him that overcometh.

REVELATION, CHAP. XXII.

Q. Point out the Trinity in verse 1, and in chap. vii., 17?

A. See St. John vii., 37-39.

Q. To what does the word "street" refer?

A. To the plateau, as between two rivers. The Greek word is *platsia*. It is like *Mesopotamia*.

Q. What do the words "clear as crystal" suggest to us?

A. That the living water is always sparkling, flowing, and refreshing.

Q. How is God's Word in the first chapter of the Bible fulfilled in the last chapter?

A. Gen. i., 26: "Let them have dominion." (Rev. xxii., 5.) "They shall reign for ever and ever."—See also *Exod. xv., 18*; *Rev. xi., 15*; and *xxii., 5*.

Q. What may be observed with regard to verse 11?

A. Hebrew imperatives are often employed as future tenses.

Q. What distinction may be made between the *fruits* and the *leaves* of the Tree of Life?

A. The *deeds* of Christ are its fruits, and the *words* of Christ are its leaves; the latter for the healing, the former for the life eternal of the world.

Q. Why has this Book been hitherto regarded as obscure?

A. Because, like Egyptian hieroglyphics, its language is symbolical. Like them it must be studied by the alphabet of symbols, of which one hundred and twenty have been found and indexed. These the author may hereafter publish with their meaning attached.

CHRONOLOGICAL SUMMARY.

Apocalypse written about.....	A.D., 68, or 96
First Six Seals.....	33 to 325
Seventh Seal, and First Four Trumpets..	410 to 476
Fall of Western Empire	476
Rise of Popery and Mahometanism....	606
They attain civil and ecclesiastical greatness	756
First Two Woe Trumpets.....	622 to 713
The 1260 years in Fourfold Series* ..	756 to 2016
Fall of Eastern Empire.....	1453
Seventh Trumpet, and First Six Vials..	988 to 1850
The Seals, Trumpets, Vials, and the 1260 years terminate together, about	2016
Ruin of the Fourth World-Empire, and beginning of the Millenium, about..	2016

*The Fourfold Series is,—The Downtreading, Witness-bearing, Wilderness, and Blaspheming Period, of 1260 years.—REV. XL.—XIII.

We seem to be living under the Sixth Vial, the drying up of the Turkish Empire. By this Power Jerusalem is still trodden under foot, but its waning is opening the door for the return of Israel and Judah to their Promised Land, and soon the King of the Jews, on the throne of the Twelve Tribes, shall reign the chosen King of all the Earth.

SALVATIONS ARE FROM JEHOVAH: (Heb.)

SALVATION IS FROM THE JEWS: (Gr.)

Jonah ii., 9. John iv., 22.

CONCLUSION.

IN a recent and valuable work, "The Book of Revelation; or, The Last Volume of Prophecy," (1882), by Dr. MURPHY. Professor of Hebrew, T.C.D., the author says:—

"The Book of Revelation deserves far more attention than it has yet received from the private reader, or the public teacher. At the present moment we are in the midst of the great spiritual struggle which it portrays; many of us unaware of the momentous import of the conflict, wasting our strength on secondary questions, and by no means expecting or labouring as we might for the coming overthrow of error, and triumph of the truth. An attentive consideration of the Book of Revelation is fitted to open our eyes, awaken us from our lethargy, and impel us to put on the whole armour of God, and contend earnestly for the liberty, unity, and victory of the Kingdom of righteousness and grace."

We believe that THOU shalt come to be our Judge, and Deliverer.—JUDGES II., 18.

We therefore pray Thee, help Thy servants, whom Thou hast redeemed by Thy Precious Death, and Glorious Resurrection.

THE END.

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